THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For thus saith the Lord. Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (ISA. 66: 12).

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A PAGAN'S PROGRESS.

SOME IMPRESSIONS AND DIGRESSIONS—THE MORMON MISSION.

PERHAPS it is one of the saddest things one can say about the National Church to state that the things which most impress one as unsatisfactory features of its position are to be found rather without the Church than within it. One was moved to that somewhat paradoxical reflection on Sunday evening in visiting the Mormon Mission in Westlegate Street—or, to give it the full title bestowed by its members, "The Norwich Conference of the Church of Jesus Christ of Latter-day Saints." In a packed hall, I found a considerable body of people, mostly composed of the youth of both sexes, engaged in a service which, for swinging vigour and heartiness, would have set an example to the anæmic congregations of many of the more conventional religious bodies. Although the writer is unconnected with any religious body, he nevertheless retains that sincere respect for the Church of England, as an important and worthy part of the national organism, which is shared by practically every Englishman of balanced thought. And, holding this respect, was it any wonder that the question came, "What could not the National Church achieve if it could hold, mould, and use this vigorous enthusiasm which so often runs to waste in pinchbeck religious quackery?" A writer whose work I recently read puts this point very well, and extends it in the following words:—

"I have been wondering if, when many people go seeking quack forms of religion, the responsibility does not rest very much with denominational prejudice. It is a very simple matter to spread out the hands, look solemn, roll the eyes, and give expression to the inner condition as being shocked almost to the

extent of paralysis, when members of churches and chapels are heard of as paying stealthy visits to spiritualistic seances, Christian Science meetings and other gatherings of that kind. It is not so easy to find out and acknowledge why they go to these places; nor is it less difficult to set out on a sort of self-examination to find out if there is something lacking in the bill of fare of one's own church that ought to be there. If anybody has not the means of supplying that for which a soul is craving, there should be no surprise if that person is found departing from the faith which the denomination holds. If a man possess a dog and keep it on insufficient food, is it reasonable that he should complain because the poor animal is always snuffing around his neighbor's backyard?"

Some such thoughts came in surveying that earnest throng of young people who were following after the faith set forth some 85 years ago by that remarkable American prophet, Joseph Smith. Mormonism seems to be essentially one of those intellectual movements—riots, I had almost written—which mark the early stages of the evolution of new nations. To understand it, one has to bear in mind the conditions which prevailed in America during the first half of the last century, and, to a less pronounced extent, still prevail. Into those great wide spaces have poured the most vigorous and enterprising elements in European populations, and in the seething, restless turmoil, in the bubbling fusion of varying bloods, minds, and energies, are movements like Mormonism born. They are generally marked by much good and much evil, by ill-assorted extremes, by energy and by crudity. And perhaps it is just because they are so essentially the products of young, vigorous countries, that they appeal so potently to the unformed but seething mind of adolescence.

On Sunday were held the semi-annual meetings of the Norwich Conference of the Church of Latter-day Saints, and leading parts were taken by President George F. Richards, of Liverpool, a member of the European Mission; by Mr. Orial L. Anderson, President of the Norwich Conference; Mr. Arnold G. Holland, clerk of the Norwich Conference; and by Elder Ether L. Marley, of the Norwich Conference. I attended the evening meeting, at which the chief speaker was Mr. George F. Richards, the missioner from Liverpool, and, as the reader will probably be wanting to know a little about what Mormonism stands for, perhaps it would be as well to set out the explanation given by Mr. Richards.

He said it was revealed to Prophet Joseph Smith that the creeds of the orthodox religionists were abominations before the Lord. This was even more so in 1836 than at present, when great improvements have been effected by means of the influence of Mormonism. The views of God put forward by the religionists had disgusted thinking men, and had driven many into atheism, infidelity, and agnosticism. Old-fashioned religionists conceived

God as a kind of monster, and declared that persons who did not die in the state of grace would be tortured, body and soul, by eternal burning in hell. Their idea was that souls were to burn for ever, whether their degree of sin was very small or very great, to burn for ever if they died unbelieving, even if they had never had the opportunity of knowing God. Question 19 of the Larger Catechism of the Presbyterian Church defined the punishment for sin as eternal separation from the comfortable presence of God, and stated that a person who did not die in a state of grace will be tormented for ever by burning in hell-fire. What a monstrous God! No wonder men turned away in contempt from such a conception of the Deity. But in the revelation which was made to Prophet Joseph Smith, it was shown that, in the great beneficent purpose of God, there was salvation for all His children at some time and in some place. Souls would be requited with exact justice for their deeds when in the flesh, for God was a God of justice, not a malevolent, unjust monster. Those who were alive were to work for the salvation of the dead. Commentators on the Bible, during recent years, had been forced by broader and truer conceptions of the nature of God to admit the possibility of ultimate salvation for souls which had sinned, although they might not have died in a state of grace. Hades was a place of probation, a prison where souls were requited for their deeds before being allowed to enter the full felicity of salvation. Although the commentators to whom he had referred did not mention the fact, Mormonism was the force which had compelled this growing recognition of exact justice of God. Reasoning men no longer could believe that a merciful God would torture for ever souls which had committed perhaps small sins. Referring to the Mormon conception of marriage, Mr. Richards said there entered into it elements which were not present in marriage as generally observed in the world. The Latter-day Saints married for eternity, not merely for earthly life, and the unending nature of the contract was expressed in a ceremony called "sealing." Concluding, he urged the Norwich members to keep records of their dead so that the living might pray and work for them.

There was more to the same effect, and the impression I gathered from it was that the whole movement is a soul-cry for strong, definite teaching, the outreaching of energetic if crude minds for certainty as to the land beyond the veil. This impression was borne out by a perusal of the Mormon hymn-sheet, which was strongly tinged by enthusiasm and hunger for religion, if also by ignorance and vanity. There are forces here which the churches should use, not despise. The speaker has been quite right in his condemnation of the old idea of a merciless, revengeful God, who would burn an unbeliever for honest doubt, although that unbeliever's life might have been one of good works; and, at

the same time, receive into bliss a wretch who had repented on the scaffold. Mr. Richards' points regarding a second chance for the dead were good, but not original. The doctrine of purgatory has been taught by the Roman Catholic Church for many centuries, and praying for the dead is a gracious custom never lost by that body and practiced by the Catholic section of the Church of England. I do not, however, think there is much hope for a great future for the "Church of Latter-day Saints." They carry a kind of condemnation in their title. There is as little hope in those bodies of religionists which describe themselves as saints as in those which are for ever snuffling that they are miserable sinners. Generally the latter class have the virtue of truth: they are, as a rule, both miserable and sinners. Commonly, saints are no more sanctified than the rest of us. Hope and wholesomeness generally lie in those bodies which give one the impression that they are collections of just ordinary, everyday folks, neither great saints, nor terrible sinners, who are trying, fearfully, haltingly, to fight a little onward on the hard, upward way. The keenfaced young American who has presided over this Mormon meeting, and elderly fellow-countryman who has explained the Mormon position, are zealots, but one would scarcely regard them as being safe guides. Their creed has some good in it. The remark about Mormon marriage was interesting, but nothing was said on the subject of polygamy, about which so much was heard a few years ago. I believe it is asserted that Mormons do not practice polygamy now, and probably much that has been said and written was only the scum of miry minds which see in many places the evil which is in themselves: minds that scruple not to see unnameable things in the sacred confessional of churches possibly more dignified than this American mission. It is very doubtful if ever there was in Mormonism any sexual abnormality beyond what may be attributed to the affinity between religious emotionalism and certain instincts, an affinity well known to every medical man. I do not know what the exact position of Mormonism on this subject is, nor do I particularly want to know; I like to be charitable, and see evil only when I must. To sum up, I should say the chief value of Mormonism is that it provides a challenge to the churches.

H. L. W.

"THAT which is governed by law is also preserved by law." Every law God has given us is of such a nature that, by keeping it, we are preserved, perfected, and sanctified. If we keep the Word of Wisdom, our bodies will be kept pure. If we observe the law of tithing, we shall learn to be unselfish and honest.

TRUTH is a cork; it is bound to come to the top.—WILLIS GEORGE EMERSON.

A SUNDAY-SCHOOL EXERCISE.

THIS exercise was given by the Hucknall Branch Sunday-school of the Church of Jesus Christ of Latter-day Saints, at the Nottingham conference, held Sunday, November 10th, 1918.

GREETING AND PRAYER (By the school).

Good morning, 'Tis our conference. May we extend you
A greeting warm and hearty, and a welcome kind and true?
We're glad to mingle with you and see your faces all,
And pray God's blessings on the great, as well as on the small.
So let us all in union uphold the cause we love,
And ask to be instructed by that Spirit from above.
O Lord, we ask Thee humbly, on this Thy holy day,
Direct us in our exercise, and teach us what to say.
Direct the tongues of those who speak, put words upon their mind,
And grant that every listener, sweet words of comfort find.
These blessings now we humbly ask, please grant us, Lord, the same,
With others which Thou seest we need; we ask in Jesus' name. Amen.

THE RESTORATION OF THE GOSPEL.

By Joseph Hayes and Joseph Orton (Scholars).

TEXT.—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14: 6).

J. H.—What was witnessed in the heavens?
J. O.—Why, an angel earthward bound.
J. H.—Had he something with him bringing?
J. O.—Yes, the gospel's joyful sound.
It was to be preached in power on the earth, the angel said,
To all men, all tongues and nations that upon its face are spread.
J. H.—Had we not before the gospel?
J. O.—Yes, had several, taught by men.
J. H.—Then, what is this latter gospel?
J. O.—'Tis the first one come again.
This was preached by Paul and Peter, and by Jesus Christ, the Head,
This, we latter saints are preaching; we their footsteps wish to tread.
J. H.—Where so long had been the gospel, did it on the earth remain?
J. O.—No, 'twas taken into heaven, then restored to man again.
J. H.—What became of the departed, who heard not the gospel plan?

J. O.—Jesus preached to souls in prison what He taught on earth to man.

J. H.—Could these, then, that were departed, live the gospel o'er afresh?

J. O.—They must live like God in spirit, but be judged like men in flesh.

J. H.—This is why Christ went to preach, then, to those spirits prison-bound,

That they might in spirit-bodies hear the gospel's joyful sound.

Could they there, then, be baptized for the sins they here commit?

J. O.—No! baptized for them by proxy, someone will on earth be yet.

J. H.—Can we, one stand for another? This is something new to me,

J. H.—If desirous of the gospel, then this chance will opened be.

When speaking to the saints of Corinth, the Apostle Paul once said,

If there be no resurrection, why be baptized for the dead?

Thus, in former dispensations, saints of God we here can see,

Standing for their dead by proxy, that they each baptized might be,

And this law is still unaltered; what applied to them, to you,

Carries with it this same promise, if we live the gospel true.

J. H.—But I care not for this proxy; seems to me no gospel theme.

J. O.—Why, dear friend, your whole salvation is founded on this very scheme.

Don't you take Christ as your Savior, your Redeemer, your all?

He it was who stood by proxy, to redeem you from the fall.

So, kind friends, be not deceived; let us seek ere it's too late,

These great promises, God-given. Oh, let us investigate.

J. H.—Time is precious, we can't trespass longer on you with this rhyme,

But our speakers will instruct you further, the remaining time.

The congregation here join in singing, "The happy day has rolled on."

Closing Remarks.

By Gertrude Tomlinson (Scholar).

Kind friends, these exercises to a close here we must bring.

Oh, let me beg you to investigate this very vital thing,

Let us be a thinking people, a reading people, too,

And, coupled with that weapon, by prayer you will find out what is true,

Oh, let us not be led away by any story spread,

But help to preach salvation for the living and the dead.

Our enemies have circulated the most cruel stories of crimes

Which mind of man could e'er invent, even in these modern times.
So, saints of latter days, your voices raise, and when
An opportunity we have, let us also use the pen;
It is our duty to do so, we have the truth; let us spread it.
The Savior's pattern we have got. Oh, saints and friends let us tread it.
Let our motto be salvation, peace on earth, goodwill to men.
For we are here to save men's lives and not to destroy them.
May our enemies' hearts be softened, and opened be their eyes,
And words of truth adorn their tongues in preference to their lies.
Investigate, is what we ask, from root to top of tree;
Take "Mormonism" in your hands, your thoughts, your lives, and see.
May God help you, each faithful soul, these blessings to attain,
And striving, may we everyone life everlasting gain. Amen.

Hucknall, Nottingham. SAMUEL PEARS.

A TESTIMONY.

I WRITE these few lines with a heart that is always yearning for the love that God has to give me.

I have a testimony of the gospel, for it is the power of God unto salvation to everyone that believeth. Why could St. Paul not have said this before he was baptized into the Church? Because the gospel was dark to him, and everything seemed dark, but after he had seen that light which appeared on his way to Damascus to persecute the Christians, he understood what his mission was here upon the earth.

I would bear you my testimony to the truth of the gospel, and to the fact that Joseph Smith was a prophet of the Lord, and that it was through him that the gospel was brought back again to the earth. I know that it will go forth until every nation shall know and confess that Jesus is the Christ, the Son of the living God. Let us remember that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

WILLIAM MARCH.

A MASS-MEETING of Jews held in Vienna, October 14th, 1918, passed a resolution asking that the Jewish nation be accepted as a member of the League of Nations, and that its delegates be given a place in the approaching peace congress.

HE needs no other rosary whose thread of life is strung with beads of love and thought.—PERSIAN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 12, 1918.

EDITORIAL.

WHAT A NON-"MORMON" HAS TO SAY.

WE take a great deal of pleasure in publishing elsewhere in this week's *Star* a report of the Norwich conference of the Church, which we find in a Norwich paper of recent date, under the caption, "A Pagan's Progress." It is so refreshingly different from the silly and nauseating anti-"Mormon" effusions that appear regularly in certain low-grade journals, that we are sure our readers will appreciate perusing it. The author shows, by the way in which he handles his subject, that he is looking for truth, and that he is broad-minded enough to be able to see the good in even that which he cannot, as yet, accept as entirely true. For he gives the Latter-day Saints credit for being earnest and for having found at least some great truths, while they are yearning for more. This effort to do justice to a people very much misunderstood and abused, we appreciate. We trust the author will continue his investigations of "Mormonism." If he will do so with a mind open to impressions, he will, by the grace of God, discover that the doctrines of the Church are the truth as given to us in the Scriptures, and that the "Mormon" Church, so-called, is the Church of Jesus Christ.

One suggestion, or two, may be permitted as an endeavor to correct a misunderstanding that is apparent in the article.

In the first place, the author seeks to account for the existence of "Mormonism" by supposing that it is a phenomenon natural to the childhood of nations. He says it "seems to be essentially one of those intellectual movements—riots I had almost written—which mark the early stages of the evolution of new nations."

This supposition is natural enough. There have been many such religious phenomena in the world. Luther's reformation may be said to belong to that class. And if "Mormonism" were nothing more than a reformatory movement, such as those that were led by Luther, Calvin, Zwingli, Wesley, and many others, it might not be far from the truth.

But the supposition referred to does not account for the coming forth of the Book of Mormon. How could an illiterate youth give the world a volume concerning the past of the American continents, which researches of a scientific nature are confirming, just as archeological discoveries are confirming the historical data of the Bible? That is a question which must be answered satisfactorily. It is a question which cannot be answered by say-

ing that America, in its days of youth, had an intellectual riot, which found its outlet in the Book of Mormon. Spaulding's manuscript, which, fortunately, is preserved in the Oberlin College, might have been the product of such a riot. It reads like it. But the Book of Mormon bears on every page the impress of an inspired volume.

Then there is the Doctrine and Covenants to account for. That volume contains doctrines concerning God and man, the destiny of mankind, the plan of salvation, and the organization of the Church, which are far in advance of anything that ever entered into the thoughts of uninspired reformers. What was the source from which the Prophet Joseph received those truths? His opponents have never answered that question.

And not only does the Doctrine and Covenants contain doctrines that bear the mark of their divine origin, but it gives numerous predictions, some of which have been fulfilled years ago, while others are being fulfilled at this very time. True prophecies cannot be the products of intellectual riots. Only God can reveal the future to the children of men, and the Doctrine and Covenants, therefore, has within its own pages the evidence of its divine origin, just as the Bible has.

In the second place, let us say that "Mormonism" does not, as the author of the report in the Norwich paper indicates, teach the Roman Catholic doctrine of purgatory. Orson Pratt, commenting on Alma 40: 11-13, which treats on the state of the soul between death and the resurrection, says, in part:

"If I can understand the language contained in this declaration of Alma, it seems that the spirits of all men, whether wicked or righteous, as soon as they leave this mortal body, 'go home to that God who gave them life'; that is, they return to the place and position that they occupied while they were in the eternal worlds. It is called 'home,' because they once had their abiding place there, and they have been absent from home, while here in the body; but as soon as they are separated from the body, they all return to that ancient home, into the presence of the Lord. After they get back there, they are completely redeemed, so far as their original sin is concerned. The original sin shut them out from the presence of God * * * The redemption made by our Savior Jesus Christ redeems mankind from the penalty of original sin, fully and completely, and the wicked and the righteous, without any respect of persons, are brought back into His presence, the same as they were before they came from His presence into these fallen bodies * * * The righteous, after death, are received into a state of rest, peace, and happiness, in paradise. There they will be free from all care and sorrow, and Satan will have no power over them * * * But how is it with the wicked? They have not learned to command these evil powers, they have not placed themselves in a position here in this life to do so; they

cannot cast out devils. Why? Because they are wicked and corrupt, and when they meet with the devil or any of the fallen angels, they are immediately enslaved and brought into captivity to them, and that is the worst kind of slavery; and according to what I have read here, the spirit of the devil enters into their house. What house? The spiritual house, for they have not got bodies of flesh and bones yet; the resurrection has not taken place yet, and that spirit, that spiritual body, becomes subject to the devil, and he enters their house, and they are cast out into outer darkness, and are in captivity to the devil, and are his slaves until the resurrection, when their bodies and spirits will be resurrected" (*Journal of Discourses*, Vol. XVI., pp. 332-3).

The Latter-day Saints believe this. And, further, they believe that the gospel is being preached to the spirits that are the captives of the evil one, and that they are given another opportunity to receive the redemption of our Lord and Savior.

This view is not the Roman view of purgatory, as all know who are familiar with that gloomy doctrine.

One more remark. The author of the article in the Norwich paper seems to misunderstand the meaning of the word "saints" as used by the "Mormons." His criticism is as follows, "I do not, however, think there is much hope for a great future for the 'Church of Latter-day Saints.' They carry a kind of condemnation in their title. There is as little hope in those bodies of religionists which describe themselves as saints as in those that are forever snuffling that they are miserable sinners."

It is clear from this that he has the erroneous idea that a "saint" is a peculiarly "holy" person, perhaps with a long face, surrounded by a halo, and ever-upturned eyes and folded hands.

Well, that is an idea that some famous artists have perpetuated in their paintings. But it is all wrong.

"Saints," in the scriptures, is a word applied to the people of God generally, with all their human characteristics and even weaknesses and imperfections. In Deut. 33: 2, 3, we read, "The Lord came from Sinai, and rose up from Seir * * * and he came with ten thousands of saints * * * Yes, he loved the people: all his saints are in thy hand." Here the people of Israel are called saints. It is the name the Lord gives them. And this is the usual designation of the people of God in the Bible. Paul addresses the Christians in Achaia, including those in Corinth, as saints (II. Cor. 1: 1), though he had occasion to reprove them for both errors and sins. They were "saints" because they were members of the Church of Christ. God calls them saints.

We should not think this strange. For the Lord sees His Church in its redeemed, perfected state, just as an artist sees in a rough block of marble the beautiful statue he is slowly carving out of it. So God has been pleased to give to His Church, in our day, this wonderful name, "The Church of Jesus Christ of Latter-day

Saints," not because the members are all perfect, but because they are striving towards perfection. In the name, He has given them an ideal to seek to realize in their lives. The very name is a help to them in their efforts to overcome evil and to be prepared for a future life in the presence of God and the holy beings that surround His throne.

J. M. S.

"CRUSH THE MORMON EVIL NOW."

Our attention has been called to an article in the *National News* of December 1st,—a rather inferior newspaper, by the way —in which a "special correspondent" undertakes to prove that "Mormonism" has made enormous progress in England during the past eighteen months.

The writer is, we believe, a constant reader of the *Millennial Star*, or, if he does not read it himself, he obtains his information from someone who does, and most of the data he gives are taken from this Church publication.

This is perfectly satisfactory to us, as it helps to bring our Church, our missionary labor, and our gospel message, to the notice of the public. And this is just what we want. We desire that all people, high and low, rich and poor, men and women, those in palaces and mansions, as well as those in lowly huts, become acquainted with our work. In fact, that is why the elders of the Church are here. That is why they are distributing tracts and preaching, in public and in private. They have nothing to conceal, but they have the gospel plan of salvation to reveal to all the world.

The "special correspondent," however, has made slight mistakes in some of the conference addresses, owing, no doubt, to the fact that he has not noticed the recent changes as published in the *Star*. If he will communicate with the *Star*, we shall be glad to give him the correct addresses for publication, in order that people who would like to find out for themselves what "Mormonism" is, may learn where to go for information. We shall also be glad to give him any other information concerning the work of the Church that he may desire, and that we are in possession of.

The "correspondent" also makes some entirely false statements, especially when he avers that "marriage for eternity is always coupled with plurality of wives." But in view of the splendid advertisement he has given the Church, we can afford to overlook a few inaccuracies.

The "correspondent," or the writer of the headlines in the paper, is, it seems, of the opinion that the Church ought to be "crushed." Saul of Tarsus, tried that, in his day, but he did not succeed. In our day, many have tried it, but in vain. They are dead, buried, and forgotten, while the Church grows like the little stone in the

dream of Nebuchadnezzar. As well might the chief insect in an ant-hill try to stay the sun in his flaming course in the heavens, as a puny man endeavor to "crush" the Church of the Son of God! It cannot be done. The Church is here in the world, until her divine Bridegroom comes in glory to redeem the earth and to reign here supreme.

J. M. S.

"THEY" AND THEE.

Do you refer to the saints of the branch to which you belong as "they" or "we"? Your answer will indicate whether you are a social being or a prig, a lover of your people, or a fault-finder. For there are some few among us, who consider themselves much superior to us. Although we seek to hold you as part of us, it is their endeavor to separate themselves from us by speaking of us as "they." But more than anything else will your attitude on this question indicate one thing! who is the most valued of the Lord—"they" or thee?

"Who is the greatest in the kingdom of heaven?" asked the disciples. Jesus called a little child to Him, and then He answered, "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Little children do not draw fine distinctions between "those of lower social standing" and themselves. They will take more notice of your smiling face than your seal-skin coat. Your baby brother most loves and trusts that member of the household who takes most sympathetic interest in his innocent pleasures. And, through the trust thus gained, the life and ideals of the child are raised to a higher standard. So in our Heavenly Father's family, the innocent pleasures of His younger children must be entered into to by those who would gain that love which is necessary to raise them to a higher culture. "He that is greatest among you shall be your servant." By serving your fellow creatures, you do not lower yourself, you broaden yourself and help make of yourself a useful citizen in the kingdom of God.

"Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief corner stone," said the Apostle to the Ephesian saints. It is to be understood, then, that Christ Himself is part of His own Church—He is even the Corner Stone thereof. While living temporarily on this earth, God that He was, He was not above associating with the humblest, the poorest, or the least cultured, for they all belong to His Father's Household. Who among us will be ashamed of His companions?

It is safe to venture that they who are ashamed of the meek and uncultured will some day find that their Master is ashamed

of them. Yes, there will surely come a day when the Great Judge will accept that distinction which they have drawn between "they" and thee.

Leeds Conference. JOSEPH S. NELSON.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Bristol conference have recently been removed from 17 Grosvenor Street, Canton, Cardiff, Wales, to 132 Splott Road, Cardiff.

Sunday-School Item.—On Sunday, November 24th, the Sunday-school of the Belfast branch, Irish conference, was reorganized with the following as officers and teachers: John Megahey, superintendent; Margaret Bowers, first assistant; Mary Nesbitt, second assistant; Bella Carmont, secretary; Ruby Kingsberry, organist; T. H. Fulton, theological teacher; and Margaret Watson, intermediate teacher.

Reorganized.—The presidency of the Pudsey branch, Leeds conference, was reorganized on November 24th, 1918. Traveling Elder Emmanuel H. Clarke was honorably released as president, and Brother Nicholson Elliott was unanimously sustained in this position. He chose Brother Whitaker Metcalfe as his counselor. The meeting was in charge of President Joseph S. Nelson. There were also present Elder Clarke and President Lester F. Hewlett, of the Manchester conference, who delivered appropriate farewell remarks to his old friends. President Hewlett visited also, on the same day, the assembled saints at Halifax and Leeds, and on the day following he spoke to those of Bradford and Clayton, assembled at Westgate Hall, Bradford.

Branch Conferences.—On Sunday, November 24th, 1918, two sessions of a branch conference were held at Hanley, Manchester conference. The Sunday-school children rendered a unique program. The speakers at both sessions were Branch President Thomas Kirkham and Elder Frederick G. Day.

A branch conference was held at Walsall, Birmingham conference, Sunday, December 1st, 1918. President Joseph H. Ririe and the local branch presidency were in attendance. The afternoon session was devoted to regular Sunday-school work, with an address by President Joseph H. Ririe. In the evening session Brother William Pitt and President Joseph H. Ririe were the speakers.

Two sessions of a branch conference were held at Hyde, Manchester conference, on Sunday, December 1st, 1918. Superintendent Thomas Beverley conducted the Sunday-school session, at

which the children rendered a program representing Sunday-school work. President Lester F. Hewlett addressed the children. Elder Titus Townsend conducted the night session. The speakers were Elders Thomas Beverley, Evan O. Perkins, and Lester F. Hewlett, and they each spoke on the life and works of the late President Joseph F. Smith. Solos were rendered by Sisters Elizabeth Gleave and Flossie Roberts, and a selection was given by the choir.

Socials.—A concert was given in the Handsworth Chapel, Saturday, November 30th, 1918, by the Sparkbrook branch of the Birmingham conference, under the direction of Branch President F. J. Barbour, in aid of the Children's Christmas Party and Relief Society. Piano, violin, and mandolin selections were rendered, interspersed by songs, recitations, and dialogues.

A successful bazaar was given by the Norwich Relief Society on the evening of November 4th, 1918, in connection with a social in honor of Elder Arnold G. Holland, who was leaving for the Hull conference. Elder Holland was presented with a token of remembrance from the Norwich conference.

On November 11th, 1918, a farewell social was held at Nottingham, in honor of Elder State England, who had just been transferred to labor in the Birmingham conference. Showing their love and esteem for him, the saints and friends presented him with a very choice token of remembrance.

On November 20th, 23rd, and 25th, in the Derby, Nottingham, and Leicester branches, respectively, farewell socials were held in honor of President Leroy S. Dickson, who has been released to return home. Presents were given him by the saints and friends to show their appreciation of his diligent labors and their love for him.

On Tuesday night, November 26th, 1918, the Manchester conference amusement committee tendered a farewell concert to President Lester F. Hewlett, who is released to return home. Chairman B. W. T. Norman conducted the program. President Hewlett spoke appreciatively of the efforts of the saints. Elder Evan O. Perkins, his successor, spoke feelingly of his associations with President Hewlett and the saints. Brother Norman also spoke a few words of farewell and esteem. A token of love and respect was presented to President Hewlett from the conference saints.

Memorial Services.—Memorial services were held in the Assembly Hall, of the Liverpool branch of the Church, 295 Edge Lane, Liverpool, on Sunday evening, December 2nd, 1918, in honor of the late President Joseph F. Smith. Impressive addresses were delivered by President George F. Richards, of the European mission, and Elder J. M. Sjodahl. The speakers dwelt upon his remarkable

career and his excellent character as a man and a servant of the Lord. Sister Edith M. Richards rendered, feelingly, the song, "The Unknown Grave," and a quartet, consisting of Winifred Andrew, Ada Cross, J. M. Sjodahl, and James Foggo, gave two appropriate selections.

Memorial services were held in every branch of the Newcastle conference, in honor of our beloved and honored prophet and president of the Church of Jesus Christ of Latter-day Saints, on Sunday, November 24th, 1918. Conference President William J. Loosle says the elders of the Newcastle conference and the saints and friends desire to convey a message of condolence to the family and relatives of our worthy and noble leader. We knew him to be a true prophet of the living God, he says, and we must sorrow in his departure from this sphere of action, but his memory and his works will live on for ever and ever, as a living monument to the character and ability of this modern prophet of Israel.

On Sunday, December 1st, 1918, the seven branches of the Manchester conference held memorial services in their respective meeting places in honor of the late President Joseph F. Smith. Appropriate remarks were made.

From all the branches of the Leeds conference and from many of the remote parts came saints and friends to Westgate Hall, Bradford, on Sunday, December 1st, to pay respectful tribute to the memory of President Joseph F. Smith. Elder E. Henry Clarke, Brother George F. Balmer, Dr. G. Hodgson Higgins, and Conference President Joseph S. Nelson, who had charge of the meeting, were the speakers. The Bradford choir and the Bradford stringed orchestra rendered sacred selections.

WHAT is the sign of the healing of the sick? The laying on of hands is the sign or way marked out by James, and the custom of the ancient Saints as ordered by the Lord, and we cannot obtain the blessing by pursuing any other course except the way marked out by the Lord. What if we should attempt to get the gift of the Holy Ghost through any other means except the signs or way which God hath appointed—would we obtain it? Certainly not; all other means would fail. The Lord says do so and so, and I will bless you.—JOSEPH SMITH.

DIED.

HANSON.—Sister Alice Hanson, of Bradford, lost her little son Jackie, who was born September 3rd, 1916, and was blessed later by Elder Joseph S. Nelson. The little boy died of fits, following influenza, on October 14th. Just one month later the soul of Sister Hanson's little daughter, Irene, went to join that of her baby brother. Pneumonia, superinduced by influenza, is given as the cause of the death of this four-year-old little

girl. The friends and relatives, and especially the parents of the deceased, are the recipients of the deepest sympathy.

LAMB.—Sister Rose Lamb, of Sparkbrook, Birmingham, on Friday, November the 1st, 1918, after a short illness, of influenza, which left her with pneumonia. Sister Lamb was born June 9th, 1896, and was baptized and confirmed on July the 21st, 1917, by Elders Leland Hair and Arthur D. Evans respectively. She leaves parents, relatives, and a host of friends. She lived and died a true Latter-day Saint.

BRIGGS.—On Sunday, November 10th, 1918, Sister Henrietta Briggs, of South Shields, Newcastle conference. Sister Briggs was born at Monkseaton, Northumberland, on September 23rd, 1841. She was baptized by Elder William White, Jr., on October 17th, 1905, and confirmed the same day by Elder Alexander Adams. Sister Briggs contracted influenza, and, being at the age of seventy-seven, was unable to survive. She was a loving mother, and leaves a husband and five daughters. Her testimony of the gospel was strong, and endured to the end. It was customary for Sister Briggs to take an interest in children, and consequently she always had a host of these little friends. Her hospitality to the Elders will be remembered by all who made her acquaintance. By her special request, services were held at the home, by the Elders.

GRAHAM.—On November 12th, 1918, of pneumonia, following influenza, Elizabeth Ann Graham, of the Blackburn branch, Liverpool conference, born January 28th, 1896, baptized November 25th, 1906, by Elder Robert D. Brown, and confirmed the same day by Elder J. G. Midgley, Jr.

SMALL.—Sister Eliza Smith Small departed this life on Tuesday, November 19th, 1918, at her home in Sunderland. Sister Small had been suffering for some time from tuberculosis. A short time ago she was reported to have contracted influenza, which hastened the end. Sister Small was born December 13th, 1889, and was baptized on November 16th, 1910, by Elder C. W. Card. She was confirmed the same day by Elder C. W. Card. In times past, Sister Small has been active in Church work, having held the position of Sunday-school teacher, Mutual Improvement president, and lady missionary. The heartfelt sympathy of many friends goes out to the mother and family, who have hardly recovered from the sorrow occasioned by the loss of the husband and father, and of two sons who gave their lives in the defence of their country.

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LIVERPOOL.

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.